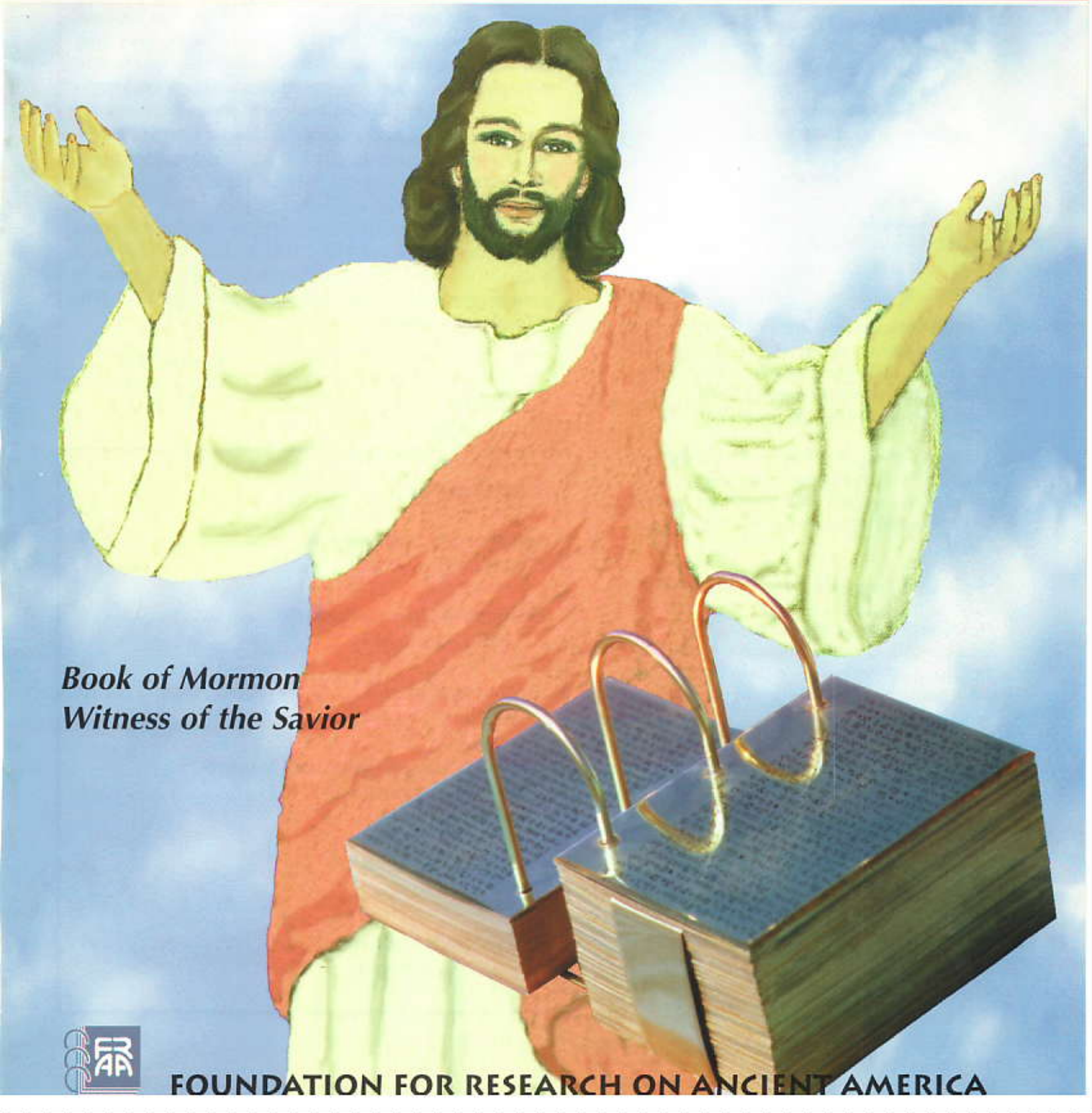
The Witness

VOLUME 97 NUMBER 93



Book of Mormon
Witness of the Savior

FOUNDATION FOR RESEARCH ON ANCIENT AMERICA

The Witness

VOLUME 97 NUMBER 93

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Through research, publications, seminars and related projects, members of FRAA seek to assist in bringing forth the light contained in the ancient scriptures of the Book of Mormon. A contribution to the Foundation for Research on Ancient America is tax deductible.

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Message from FRAA

We are deeply gratified by our reader's response to the most recent issue of *The Witness*. Many of you have expressed your appreciation for the magazine and renewed your subscriptions or submitted articles for consideration. FRAA's commitment is to provide our readers with the finest Book of Mormon magazine possible. However, less than eight percent of those who receive *The Witness* have actually paid for their subscription. If FRAA is to continue to provide this ministry, it is essential that we have your financial support. If you have not subscribed to *The Witness*, please do so today (subscription envelope enclosed).

FRAA seeks to assist all Book of Mormon believers and inquirers, regardless of religious affiliation. For that reason, the bookstore carries material from all major segments of the Restoration Movement, and we present Book of Mormon Days in churches of various denominations.

We believe, as Roy Weldon stated at a Book of Mormon Day more than five years ago, "The Book of Mormon has a date with destiny. It has potentials no other book has or even remotely approaches as it moves in the future..." (*The Witness*, Spring 1991).

Dale Godfrey
Vice President

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And The Lord Sent Prophets

by Dale Godfrey

He came back to the city today. He must be mad. Just last week he was thrown out, and the guards at the gates were told not to allow him back in. It's not just here in the city that he has caused trouble. He has traveled throughout the land of Zarahemla, and everywhere he goes he makes the people angry and causes unrest.

We wouldn't get so angry, but he is a Lamanite. What business does a Lamanite have telling us Nephites what to do? The Lamanites are a wretched, filthy people. We are the people of God. The impudence of him, thinking he has a right to tell us to repent.

They say his name is Samuel. Today when he came back to town, the guards wouldn't let him in. So what did he do? Somehow he climbed up on the city wall. Of course he had to do it right at midday when people were out at the market for their noon meal. Quite a crowd gathered to see him. Many people were like me and laughed and jeered at the fool. For indeed he looked and sounded like a fool. He stood on the wall waving his arms and shaking his fist toward heaven. And he yelled! Boy, did he yell. All that stuff about this people being destroyed in four hundred years. I wonder if he is foolish enough to think the Lamanites are going to be the ones to "destroy" us? Doesn't he know that God protects us? We are his chosen people.

He said an angel appeared to him. Imagine, an angel! The last man that an angel appeared to was Alma. That was nearly seventy years ago, and we aren't too sure about that report either. But at least he was a Nephite. Samuel said the only reason this great city of Zarahemla hasn't been destroyed already is because of the righteous people in it. Of course there are righteous people in it! We are all good people, or at least most of us. There are the beggars and the widows with the dirty, crying children who live outside the city wall under the bridge by the river. But God certainly won't have to destroy the city to get to them. The guards have strict orders not to let them inside the walls unless they have money or produce to trade in the market.

This Samuel said our riches would be cursed and that if we didn't hide them up to the Lord, we

will not be able to find them when we go looking for them. I know exactly where my money is: it's under that large round stone just west of the walkway in our garden. After Myra and I purchase that big house old Shezar is selling, maybe we will be able to put some money aside for God. But right now we need it all for other things.

I know he is a false prophet. You can tell by all the bad things he said about the good people of Zarahemla. He said we were wicked, but we are just as good as any other city this size in the land of Zarahemla. A true prophet would have taken a more positive approach and tried not to alienate so many people.

Well, anyway, this Lamanite said the strangest thing. He said in five years there would be a "sign" given. A new star would appear. How ridiculous! How could he know what's going to happen in the future? My people, the Nephites, have watched the sky for hundreds of years, and there has never been a new star appear. He also said there would be a night when it wouldn't get dark. I think there were a few people who took him seriously, even when he said that. Most of us just laughed, and that's when the first stones were thrown at him. He said the signs in the heavens were to announce the coming of "the Son of God." I have never heard such foolishness. God has a son? How could God have a son? He isn't even flesh and blood. He couldn't have a son!

He said this "Son" would come to redeem those who believed in him. Redeem them from what? Most of us really aren't bad people. Sure we may make a few mistakes, and I did keep the extra change the vendor accidentally gave me in the market yesterday. But surely I don't need to be redeemed from that.

The Lamanite said that this "Son" is going to die. What kind of God dies? Samuel said he will die for his people. What kind of God dies for his people? Gods make people die for them, not the other way around. The Lamanites have such strange ideas. Supposedly when this "Son" dies, there will be terrible destruction all over this land. If what he described weren't a lie, it truly would be terrible. He said mountains and valleys would be moved around, and even our great highways would be broken up.

Finally, the guards got so angry at him that they began to shoot arrows at him. I must speak to Antipan, captain of the guards. His men need more archery practice. Not a one of them could hit this Lamanite, and he didn't seem to be all that far away, either. Some of the guards were saying that he was possessed of a devil, and that's why their arrows missed.

The Lamanite just went on and on about how we had to repent, or we would be sorry. I really got tired of hearing the same old thing over and over. I am sure if we really did need to change, God would send someone a lot nicer than this Lamanite to suggest how we could improve.

It was almost midafternoon before he finally climbed down the outside of the wall and left. When he was gone, some of the people actually ran off to find that religious zealot, Nephi. I was close enough to hear some of them saying they wanted to be baptized. Nephi is almost as bad as that Lamanite, always wanting people to repent. But at least he is a Nephite. I hope no more of these false prophets come among us. They are very disruptive, especially among the less well educated and the more emotional members of the citizenry.

The next time this happens, Antipan should have his guards ready to shoot on sight. Tonight, we elders are meeting to discuss the day's events. I am certain we will condemn this Lamanite "prophet." I know we will denounce this idea of a "Son of God." I don't think it's reasonable that a being such as this "Son of God" should come, do you?

[The Son of God will come again. Again there will be signs in the heavens and destruction on the earth. Prophets will again cry repentance. Those prophets, like Samuel, may be Lamanites. Will you listen? How will you respond?]

Dale Godfrey is vice president of the Foundation for Research on Ancient America (FRAA) and chairman of The Witness editorial committee.





The Book of Mormon Prophets Witness of the Savior

And we talk of Christ, we rejoice in Christ, we preach of Christ, we prophecy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins.

(2 Nephi 11:48 RLDS, 2 Nephi 25:26 LDS)

The prophets of God have testified of Jesus Christ as our redeemer since the fall of man in the Garden of Eden. They have consistently proclaimed salvation to all who would listen. The scriptures explain it this way: "Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear" (D&C 1:3a RLDS, D&C 1:11 LDS). Amos affirmed the role of the prophets when he said, "Surely the Lord God will do nothing, until he revealeth the secret unto his servants the prophets" (Amos 3:7 IV, KJ). Jesus, himself, emphasized this point when he declared, "Behold I am Jesus Christ, of whom the prophets testified should come into the world" (3 Nephi 5:11 RLDS, 3 Nephi 11:9 LDS). He wanted everyone to know that his coming was in fulfillment of the prophetic voice sent from God through the ages. He wanted us to understand that the plan of salvation was in the beginning and would be at the end of the world also. Therefore, this pattern of sending prophets among the people is the Lord's way of extending his voice to mankind.

The Book of Mormon stands firm in its continuation of this pattern. Early in his experience Nephi writes, "For it came to pass, in the commencement of the first year of the reign of Zedekiah, king of Judah (my father Lehi having dwelt at Jerusalem in all his days); and in that same year there came many prophets, prophesying unto the people that they must repent, or the great city Jerusalem must be destroyed" (1 Nephi 1:3 RLDS, 1 Nephi 1:4 LDS). Enos also refers to the presence of prophets among his people: "And there were exceeding many prophets among us" (Enos 1:35 RLDS, Enos 1:22 LDS). Who were these prophets and what did they proclaim? Let us examine the prophetic ministry recorded in the Book of Mormon and see who these prophets were, what they proclaimed and the extent of their purpose.

Who were these prophets? There are many references in the Book of Mormon to specific prophets whose names we recognize. Some of them are John the Baptist (1 Nephi 3:7-9 RLDS, 1 Nephi 10:7,8 LDS), Abinadi (Mosiah 7:28 RLDS, Mosiah 11:20 LDS) and Samuel the Lamanite (Helaman 5:2 RLDS, Helaman 13:2 LDS). There are, however, other generic references where the word "prophet" or "prophets" is used to describe the ministry of a particular person or group. In fact, some form of the word prophet is used in 180 verses in the Book of Mormon. Examples of these general references are found in the words of King Benjamin and Alma.

These prophets reflected more of a prophetic calling and ministry than a priesthood office.

The scriptures suggest that these prophets reflected more of a prophetic calling and ministry than a priesthood office. The evidence to support this is found in what some may see as a contradiction. John the Baptist, for example, was called a prophet (1 Nephi 3:7 RLDS, 1 Nephi 10:7 LDS), yet we know that he ministered as an Aaronic priest (Luke 1:75-76 IV, KJ).







Alma was called a prophet by Amulek (Alma 6:26 RLDS, Alma 8:20 LDS), even though Alma presented himself as high priest over the church (Alma 6:30 RLDS, Alma 8:23 LDS). Other references to prophets keep their names, faces and priesthood offices obscure. When considered carefully, we see there is no contradiction because these references to prophets describe a ministry and calling that reaches beyond a priesthood office, extending into a prophetic voice of declaration and warning. Perhaps we could call it a prophetic mission.

What did the prophets proclaim? King Benjamin was called of God to recover his people from a state of rebellion and iniquity. He spoke with stinging clarity. Mormon states: "Wherefore, with the help of these, King Benjamin, by laboring with all the might of his body and the faculty of his whole soul, and also the prophets, did once more establish peace in the land" (Words of Mormon 1:27 RLDS, Words of Mormon 1:18 LDS). This prophetic ministry helped King Benjamin accomplish God's purpose. Jarom, the son of Enos, also had such an experience. He witnessed the stern warning of the prophets to the people of Nephi should they reject the salvation of Jesus Christ and ignore the commandments. We read:

> And it came to pass that the prophets of the Lord did threaten the people of Nephi, according to the word of God, that if they did not keep the commandments, but should fall into transgression, they should be destroyed from off the face of the land; Wherefore, the prophets, and the priests, and the teachers, did labor diligently, exhorting with all long suffering, the people to diligence; teaching the law of Moses, and the intent for which it was given; Persuading them to look forward unto the Messiah, and believe in him to come, as though he already was. And after this manner did they teach them (Jarom 1:23-26 RLDS, Jarom 1:10,11 LDS).

The message of the prophets was simple. It centered on faith, repentance and redemption through the Lord Jesus Christ who was to come.

What was their purpose? Their ultimate purpose was to point people to Christ. Jacob states, "Behold, I say unto you, that none of the prophets have written, nor prophesied, save they have spoken concerning this Christ" (Jacob 5:19 RLDS, Jacob 7:11 LDS). They ministered from basically three perspectives: first, to bring people to Christ for the first time; second, to keep those who knew Christ on the straight and narrow path to eternal life; and third, to bring the rebellious back to Christ to be saved.

The Lord sometimes calls prophets to deliver a specific message to a single people at a given time and place. Examples of this come from the prophets Abinadi and Samuel. These men brought the declaration of repentance and redemption to a certain people at a critical moment in time. When their mission was complete, they either were put to death to seal their testimony or disappeared, no longer to be heard from in the scriptures. Without exception, all of God's words sent through these prophets came to pass, thus proving the divinity of their calling. We see, therefore, that the Lord also sends forth prophets to warn of destruction, announce restoration and proclaim the

Their ultimate purpose was to point to Christ.

coming of the Lord.

Where are the prophets of our day? Just as before, prophets will once again be sent among the people. Consider some challenging questions as we contemplate this: Will they come soon or are they already here? Will we know them personally? Will we be able to recognize them if they don't fit our mold of understanding? Will their interpretation of the scriptures be exactly the same as ours? Will they come from another country? Will they speak a different language? Will we expect them to be white, middle-class Americans? Will we know who they are? Will we accept them regardless of who they are? Will they have to come from an organization we already accept? Will we call a meeting to give them permission to represent God? Will we call a meeting to tell them they can't represent God? Will they care what we think? Will we hear what they say if it offends us? Will they be cast out? Will they be put to death? Will we praise God for speaking to us through them? Will we repent and come to Christ? Time will shed a revealing light upon our responses to these questions.

The Lord will not allow ignorance to be an excuse.

What will they proclaim? Their proclamation will be consistent with an unchangeable God. What we hear from them will be the same as that which we have read from the prophets who have gone before. Basically, their proclamation will be a plea for us to hear a voice crying in the wilderness telling us to prepare the way of the Lord and make his paths straight. It, too, will be centered around the authoritative preaching of faith, repentance and redemption through the Lord Jesus Christ. Their admonition will be for us to "choose this day whom you will serve." They will continue to urge us to choose life in Jesus Christ rather than death in rebellion. Choose! Choose! Choose!

What will be their purpose? The purpose of God has always been single and without debate. His work and glory is to bring to pass the immortality and eternal life of man. The ministry of the prophets is to exalt that purpose through Jesus Christ. All their efforts, then, will be to bring a message of salvation and eternal life through Christ.

The Lord will not allow us to use ignorance as an excuse. In King Benjamin's declaration, he states that the prophets were sent to every kindred, tongue and nation to declare the coming of Jesus Christ (Mosiah 1:109 RLDS, Mosiah 3:13 LDS). Our day will also see the word of the Lord cover the earth as a flood. The Lord will send the prophets, and nothing will be able to stop them. His coming will once again be made known to every nation, kindred, tongue and people.

Yes, prophets are again coming on the earth. Perhaps they are already here. Jesus spoke of the days before his coming when he quoted Malachi, "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord" (3 Nephi 11:26 RLDS, 3 Nephi 25:5 LDS). In our time a voice of warning comes to us in these words: "and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people" (D&C 1:3c RLDS, D&C 1:14 LDS). Let us, therefore, be watchful and pray always that we might spiritually discern God at work. The Lord's work is so much greater than our comprehension. There is so much that lies before us. What a day to have hope! What a day to be alive!



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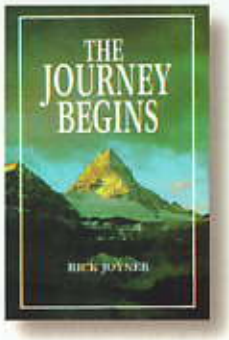


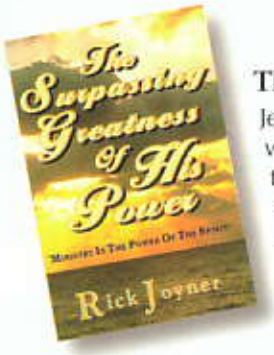
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A Firm Foun

by Bonnie Anderson
Drawing by Beth Martens

She stood in the lane watching the wagon disappear in a cloud of dust, not wanting to lose sight of it for fear of losing her mother and baby sister forever. Pearl knew her mother had to leave, but she could never have envisioned the impact her mother's departure would have on her life and the lives of those in generations to come.

Pearl had eight brothers and sisters, she being fourth in line. Her father was a teamster, driving a horse-drawn freight wagon from town to town much as the long-distance truck drivers do today. He was not able to get home often, so the responsibility of raising nine children and managing the small ranch fell to Pearl's mother, Kate.

Initially, Kate resisted her doctor's advice to go away and get some much needed rest, but eventually the doctor insisted that she leave the family and regain her health or risk being away from them for a very long time. While Kate was boarding in a nearby town, she came into contact with some members of the RLDS church who invited her to a series of meetings. She believed what she heard. She was convinced of its truthfulness. Primarily because of the Book of Mormon.

From the moment Pearl heard about this strange and wonderful book, she wanted to read it. However, her mother Kate felt that Pearl, who was 12 years old, was too young to understand the Book of Mormon. Pearl looked forward to the day she would read it, but in her heart she somehow knew already that the Book of Mormon was true.

Pearl read the Book of Mormon many times in her life and introduced her children and grandchildren to its truths. She was not a formally educated woman but sought truth her entire life and as a result, grew in understanding and wisdom. She was an avid reader with books always on the table near her living room chair and on the night stand next to her bed. I now enjoy some of those books with their underlinings and notes in the margins.



Pearl, first person in the back row on the left. Kate is seated in the front row.

dation

Most of all, I remember my grandmother Pearl's unconditional love for me and her great desire for all of her children to know God in a very personal way. She shared her faith with me at every opportunity, but even more convincing than that was watching her faith in action. When the doctors finally told her she had a terminal blood disorder, she faced death without fear. For herself, she asked God for only one thing: that she would live long enough to pay her tithing in full. She amazed her doctors by living eight more years and yes, paid her tithing. Grandma Pearl had a hard life, but she was a soft and loving woman because she loved God and witnessed to others of his love in her life.

My Grandma Pearl inspired and challenged me, and her influence lives on in another generation—my children. My second son, Jared, had the opportunity to be on the first team of interns at The Foundation for Research on Ancient America the summer of 1991. The Book of Mormon came alive for him, and he received his own testimony of its truthfulness. He spent a second summer as an intern and then two more summers on staff, helping and teaching new interns. The internship program has touched the lives of many young people. It has helped them not only to come to a greater understanding of the Book of Mormon but also to choose that path which leads to greater devotion to God and service to their fellow beings. I know my grandmother is smiling!

So far, four generations have been uplifted by the truths of the restoration gospel, the Book of Mormon and other restoration scriptures because Great-grandmother Kate had to leave her family for a while. Then, because her daughter Grandmother Pearl had a soft heart towards God, she readily accepted the truth and passed it on with much enthusiasm to her children and grandchildren. They, in turn, have passed it on to their children. When the time comes, I hope that I can be a grandmother like Grandma Pearl: always giving a reason for the hope that lies within, loving unconditionally, trusting God *for* all things and giving him thanks *in* all things. And just maybe, another generation will be blessed.

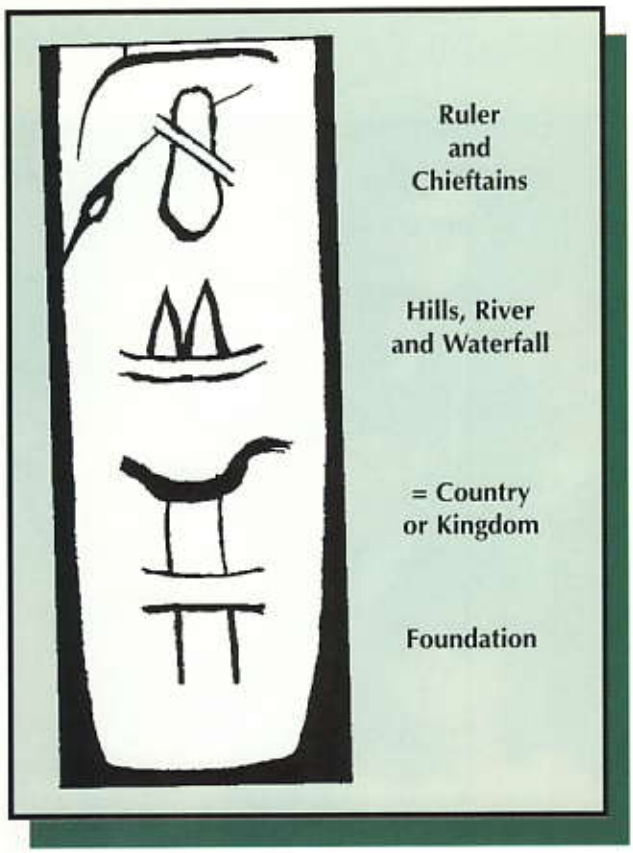


Bonnie Anderson, granddaughter of Pearl, with her family.

Bonnie and her husband, Eldon Anderson, live in Blue Springs, Missouri. They have four children. They attend Colbern Road Restoration Branch.

A Surprising New Development Supports A Book Of Mormon Theory

by Glenn A. Scott, Jr.



Drawing by Glenn Scott

On September 18, 1996, Han Ping Chen, probably China's foremost scholar of ancient Chinese culture and linguistics, visited the National Gallery of Art in Washington, D.C. The purpose of his visit was to study a group of Olmec sculptures that had been discovered in 1955 at the ancient site of La Venta Island, Mexico.

Han was a reluctant visitor, having come only at the urging of historian Mike Xu, professor of Chinese history at the University of Central Oklahoma.

It seems that Professor Xu had developed a theory that somehow the pre-Columbian Olmecs of Mexico were related to the ancient Chinese. He sent a list of 146 markings taken from Olmec artifacts and asked Han Ping Chen to study them. At first Han refused, saying that he was not interested in anything outside of China. However, in September, he relented and flew to Washington, D.C., to examine a grouping of Olmec sculptures composed of sixteen male figures standing in a circle and backed by six jade celts (miniature stelae).

For many years a debate has raged between anthropologists who support the theory of "independent invention" (which assumes that the high cultures of the New World were completely homegrown, having no contact or influence from the Old World) as opposed to those called "diffusionists" (who believe that the brilliant achievements of the New World high cultures were stimulated by transoceanic contacts from the Old World).

The diffusionists have compiled long lists of similarities between the cultures of pre-Columbian Mesoamerica and those of Asia (including Asia Minor and the Far East) that are too close to be coincidental. Among these similarities are the following: the twenty named days of the Mesoamerican (260-day) sacred calendar and a similar sequence in the lunar zodiac of East Asia; Mesoamerican and Asian cosmological systems that emphasize a four-part universe of four cardinal directions associated with specific colors, animals and plants; complex calculations used to predict solar and lunar eclipses; the techniques and tools used to make paper on both sides of the Pacific ocean; the custom of placing a jade disc in the mouth of deceased persons; and even an ancient game played on a board which the Mexicans called "parolli" and the Asians called "parchisi."

Olmec art offers another rich area of similarities for the diffusionists. It has been noted that there seem to be significant similarities between the Olmec civilization (1500-1000 B.C.) and the Shang dynasty of ancient China (1800-1100 B.C.). American and Mexican archaeologists have been so impressed with the resemblance that artifacts discovered around 1900 were originally labeled Chinese.

The traditional migrations of Asiatic peoples across the Bering land bridge some 25,000 to 10,000 years ago might account for Olmec physical resemblance to the Chinese but certainly would not account for the cultural similarities of more recent millenniums.

Strange as it may seem, not until Han Ping Chen came last September had any Chinese specialist ever

studied the Olmec. Han's first hypothesis was that when the Shang army was defeated about 1100 B.C., some survivors might have taken to the Pacific Ocean to escape and drifted with the Japanese current which loses its thrust somewhere between California and Ecuador. Anthropologist Betty Meggers says that theory is "plausible."

Of course, by far the most significant result of Han's visit was his study of the incised markings on the polished jade celts. When he came to the lower half of the fourth celt, he exclaimed, "I can read this easily. Clearly these are Chinese characters."

Han translated the Olmec text as follows: "The ruler and his chieftains establish the foundation for a kingdom." He located each of the characters in three well used Chinese dictionaries that he had brought with him. The first characters usually read as "master and subjects," but Han decided that in this context they could mean "ruler and chieftains."

The next characters below he read as "country" or "kingdom." The one which resembled a bird he said meant "waterfall." The bottom character he translated as "foundation" or "establish."

If Han Ping Chen is correct, these Olmec inscriptions represent the earliest writing found in the New World to date. Betty Meggers believes that Han's general analysis makes sense but that his reading of the text is the clincher. Writing systems are too complex and arbitrary to be "independently reinvented."

Several Book of Mormon scholars have speculated on an Olmec/Chinese connection, proposing that the Jaredites migrated across Central Asia and China before reaching the New World and becoming the Olmec. This recent development certainly supports that conclusion.

The assumption of a relationship between the Olmec and the Shang dynasty has also been suggested before, but that assumption would put the proverbial cart before the horse. The Shang dynasty has been dated as beginning in 1850 B.C. (Cambridge Encyclopedia of Archaeology, 1980: 168) or 1765 B.C. (Simmons, 1977:45). However, horticulture and pottery in East Asia date back to the late 4th millennium B.C.

Thus, if the Jaredites did migrate through China (2700 B.C., Treat 1984:7; or 3115 B.C., Scott, 1996 34-35), that would have been about a thousand years before the Shang dynasty existed.

The obvious answer to the similarities between the Olmec and the Shang cultures must be that both of them descended from an earlier, common ancestry.

Glenn Scott has made numerous trips to Mesoamerica. He is the author of ***Voices From the Dust*** *published in 1996.*

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1. *U.S. News & World Report,* November 4, 1996.
2. *Cambridge Encyclopedia of Archaelology,* 1980.
3. Verneil Simmons: *Peoples, Places and Prophecies,* 1977.
4. Ray Treat: *Recent Book of Mormon Developments,* 1984.
5. Glenn Scott: *Voices From the Dust,* 1996.

Group of ceremonial figures (Olmec) excavated at La Venta Island



The Light of the World

by Rochelle Smith

"I am the light and the life of the world" (III Nephi 4:48 RLDS, III Nephi 9:18 LDS). He shines to every man who comes into the world. Jesus has set the example for us in all things. Christ is endless and his light can never be darkened. He comes to us and we must receive him.

"And the light shineth in the world, and the world perceiveth it not ... which lighteth every man who cometh into the world" (John 1:5,9 IV, KJ). This light shines to each person, but many will not understand or accept it. When he came into the world, his own people did not receive him. He asks us to follow him. What will we choose to do?

"Behold, I am the light; I have set an example for you" (III Nephi 8:49 RLDS, III Nephi 18:16 LDS). We must strive to be like this light. He has set the way; now we must decide. He has given many laws that we must endeavor to keep. When he was here on earth, he showed us how we must act. Do we follow his example?

Jesus Christ is an endless light that will shine forever. Jesus must become our light and salvation. He is willing to save any man if we will just come unto him and repent. Christ's light shines forever. Will our lights shine like his?

"He is the light and the life of the world, a light that is endless, that can never be darkened; and also a life which is endless, that there can be no more death" (Mosiah 8:82 RLDS, Mosiah 16:9 LDS). There is an open invitation to all people to accept his light. He has set the standard for all mankind. Christ will always shine and he will not die out. We must follow this shining light forever.

Rochelle Smith is a senior at Center Place Restoration School in Independence, Missouri.

Testimonies



Rochelle Smith

A New Family Tradition

by Darcy Brotherton



Dan, Darcy, Jordan and Jared Brotherton

A couple of years ago FRAA challenged us as a people to read the Book of Mormon in six months. At first I was a little reluctant and wondered how our family would be able to finish by the allotted time. I wanted our boys, not even two years old yet, to be a part of this marvelous opportunity.

Thus began our daily readings of the Book of Mormon at naptime and at bedtime. We were surprised when Jared and Jordan began to remind *us* to read the Book of Mormon to *them*. Sometimes they would cry if we had to skip a reading.

Not long after we began this project, the boys would calm down fairly quickly, occasionally falling asleep during the readings. We finished the Book of Mormon in only four months, after starting two months late!

Jared and Jordan are now three and a half years old. We've continued with our daily scripture readings and have completed the New Testament and are up to Psalms in the Old Testament. When we're finished with the Old Testament, we will begin the Doctrine and Covenants.

Since the Book of Mormon challenge, our little guys have had several testimonies. Both of them have seen angels, and one of them has seen Jesus. It thrills my husband and me when our children turn to us during a scripture reading at church and excitedly tell us what the minister just read about.

We are grateful to FRAA for reaching out and motivating us to read God's word. Our home is more blessed because of this new "family tradition." We hope it will be passed on to our grandchildren and great grandchildren, from generation to generation. We pray it will *never* end.

Dan and Darcy Brotherton attend Oak Grove Restoration Branch in Oak Grove, MO. They have twin boys, Jared and Jordan.

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